that was possible to render the beneficiary self-supporting.

Scientific charity, in a word, took the place of indiscriminate giving. This ideal was adopted by the Jews in their general philanthropic work, as soon as the breach in the walls of the Ghetto enabled them to assume their natural place in such activity.

The wealthy Jews who took the lead in this process, at the beginning of the last century, made it a rule to employ their almoners, to investigate the cases which they were called upon to assist. This simple beginning developed into the rudiments of a scientific and constructive system of charity administration, which replaced the haphazard alms-giving which had previously been the general rule. In the present state of knowledge upon this point, it is impossible to say that the Jews took the lead in this: but they were certainly among the pioneers, and they continued to develop the new ideal.

One of the most remarkable illustrations of this comes from across the Atlantic. It was perhaps the fact that he himself belonged to a misunderstood and persecuted group which directed the attention of Julius Rosenwald to the amelioration of the condition of the American Negro. The total of his benefactions has been estimated at some 62,000,000 dollars: and a good part of this sum was devoted to Negro welfare. Eighteen Negro Y.M.C.A.s and no less than 3,433 Negro rural school buildings were the result of his interest. The method of his giving, above all, marked an epoch in philanthropy.

It was not only scientific: it was also impersonal. He organised a staff of experts and consultants to advise him, and to ensure that his benefactions were expended to the utmost advantage. He made it a rule, moreover, to give conditionally—that is, provided that certain further amounts were raised, or certain local conditions fulfilled. He had a rooted objection on the other hand to having his name